

道教「化士」的意涵、來源及其在明清授籙 中的職能研究——兼論佛教的相關問題*

謝聰輝

摘要

本文旨在闡明「化士」一詞在道佛兩教中的意涵、身分、隸屬、來源與差異，並通過對明清以來道壇相關儀式抄本的考證，具顯道教化士在龍虎山正一經籙傳授中的職能與道法傳統。全文共分七節，除前言與結語外，第二節論述道教化士一詞較早出現於南宋初的留用光的文章中，顯示在南宋初，龍虎山上清正一宮就有奉命以法籙授予來勸化信徒捐獻緣金的道士，他們能熟練掌握法籙內容，其相關的淵源意涵與制度職能，在北宋末的碑文中已有記載。第三、四節則梳理佛教化士的意涵，道佛兩教中的化士應是轉化運用了魏晉時期佛典與許多造像碑文之中「勸化主」、「化主」等詞彙，禪門清規中的化主規戒有助於對化士職務的理解。

謝聰輝，1963年出生，國立台灣師範大學國文研究所博士，現任國立台灣師範大學國文系專任教授。研究專長為道教經典、道教文學、道教文化、道壇道法、玉皇信仰與文昌文化。已出版主要專書著作：《追尋道法：從台灣到福建道壇道法調查與研究》(2018)、《台灣民間信仰儀式》(2017)、《新天帝之命：玉皇、梓潼與飛鸞》(2013)、《台灣齋醮》(2002)及相關研究論文數十篇。

* 本文初稿曾以〈「化士」的意涵、來源及其在明清道教授籙中的職能研究〉為題，發表於香港中文大學道教文化研究中心主辦的「《道藏輯要》與明清道教國際學術研討會」，2021年5月1-2日，網路視訊；二稿則經過進一步重修，並配上相關圖檔後，投稿學報；此三稿又經補充最新獲得的道壇資料，並依照審查專家的寶貴意見調整題目及修正部分論述，特此誌謝。

第五、六節則討論目前所見明清以來地方道壇傳度授籙的儀式傳統，除較多運用「代香遠叩」的方式，並見化士可以提供欲受籙者經籙之外，還有一些記載受籙者隨化士到天師府，或到天師府找負責該區域的化士代為請籙的特別例證，其中也留下了前往天師府的路線指引。這些珍貴的資料是考察明清道教授籙制度史過程中非常重要的史料，它們記錄下了部分天師府負責法官與化士的姓名、經籙的名稱，以及請籙回家之後，聘請化士填籙、開光、安籙，再另請當地高道傳度的道法傳統。

關鍵詞：化士、授籙、龍虎山、勸化主、正一經籙

The Meaning, Origin, and Function of Daoist *Huashi* in Ming–Qing Ordination Rituals, with Discussions on Related Buddhist Topics

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Abstract

This paper mainly clarifies the meaning, identity, category, and characteristics of *Huashi* 化士 in Daoism and Buddhism. By discussing the ritual manuscripts of the Ming–Qing Daoist altars, it also reveals the competency and *Daofa* 道法 tradition of *Huashi* in *Zhengyi* 正一 scriptures and registers. This article consists of seven sections, including preface and conclusion. In the second section, Daoist *Huashi* was mentioned in the articles of Liu Yongguang 留用光 in the early Southern Song Dynasty. It showed that there were Daoist priests who were assigned to encourage disciples for donation by giving them scriptures and registers in the *Shangqing Zhengyi* Heavenly Master mansion on Mount Longhu 龍虎山 (上清正一) 天師府. These *Huashi* were specialized in the scriptures and registers. The original meaning and institutional responsibilities of *Huashi* were recorded on the inscriptions in the Northern Song. By analyzing the meaning of Buddhist *Huashi* in the third and fourth sections, the original meaning of *Huashi* in Daoism and Buddhism is found to be a transformation from the term *quanhuazhu* 勸化主 (fundraiser), which was used in the Buddhist scriptures and relief inscription in early medieval China. Meanwhile, analyzing the fundraisers' rules in the Buddhist precepts helps readers to understand the competency of *Huashi*. In the fifth and sixth sections, the existing ritual transcripts found from Ming–Qing local Daoist altars are discussed. Ritual transcripts recorded the way called *Daixiang yuankou* 代香遠叩 by *Huashi*. Some *Huashi* directly gave ordinations to disciples. Some of the ritual transcripts specially recorded

that disciples who went to the Heavenly Master mansion (*Tianshi fu* 天師府) by following *Huashi* to plead for registers or seek route guidance. These precious records include a list of names of the judges, *Huashi*, scriptures, and registers in the Heavenly Master mansion; such records also demonstrate the *Daofa* tradition that disciples inquired about different types of Daoist registers from *Huashi* and invited the local eminent masters for preaching after they had got the registers back home. This article offers valuable historical materials for exploring the history of Ming–Qing Daoist ordination rituals.

Keywords: *Huashi*, ordination, Mount Longhu, fundraiser, *Zhengyi* scriptures and registers